

A 432
Companion to the ALTAR:

K Shewing the
Nature and Necessity
OF A

Sacramental Preparation,

In order to Our Worthy
Receiving the *Holy Communion.*

WHEREIN

Those Fears and Scruples about *Eat-
ing and Drinking unworthily, and of in-
curring our own Damnation thereby,* are
proved groundless and unwarrantable.

Unto which is added,

PRAYERS and MEDITATIONS,
Preparative to a *Sacramental Preparation,*
according to what the Church of *England*
requires from her Communicants.

*I will wash my Hands in Innocency, O Lord, and
so will I go to thine Altar, Psal. 26. V. 6.*

The Sixth Edition.

L O N D O N,

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P R E F A C E.

THE usual Reason which Men assign for their not coming so often to the Holy Sacrament as they would do, is their Fear of Eating and Drinking unworthily, and consequently, of incurring their own Damnation thereby; the Design then of this short Discourse is, to shew what that Sacramental Preparation is, which is absolutely necessary to qualifie Men for a worthy Participation of the Lord's Supper, that so Men may come without the least Fear of eating and drinking Damnation to themselves: For which Purpose, I conceive no Rule, no Instruction more safe, easie and instructive than that of our Church-Catechism, which I have endeavour'd to explain, and to accommodate for the Use and Benefit of the meanest Capacity.

The concluding Part of this Discourse contains Prayers and Meditations preparative to a Sacramental Preparation; and tho' they be few in Number, yet I hope

THE PREFACE.

they fully answer all those several Parts of a Communicant's Duty, according to that Rule and Standard which our Church has fixed for our Guide and Companion to the Holy Altar. By the Addition of those Psalms and proper Lessons annex'd to each particular Prayer and Meditation, the Communicant may enlarge his Devotions to what Degree or Length he pleaseth; thro' which Method you have as much Matter for actual Preparation, in this little Book, as in any other Discourse of this Nature whatsoever.

W. V.

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Companion to the ALTAR.

ALL those Blessings which we now enjoy, and hope hereafter to receive from Almighty God, are all purchased for us, and must be obtained thro' the Merits and Intercession of the Holy *JESUS*, who has instituted and ordain'd *Holy Mysteries*, as Pledges of his Love, and for a continual Remembrance of his Death and Passion, to our great and endless Comfort, *Luk. 22. 19. 1 Cor. 11. 24.* But then we must remember; that these Benefits and Blessings (which the Son of God has purchased for us) are nowhere promised, but upon Condition that we our selves are first duly qualified for them. The Sacrament of the Lord's Supper is a solemn Ratification of our Baptifinal Covenant; wherein God for his Part, hath faithfully promised *Pardon and Remission of Sins to all true Penitents*, and we for our Parts, are therein solemnly bound to be *faithful and obedient unto him*, *2 Tim. 2. 19.* Before then we can promise to our selves any Benefit or Advantage, from the Participation of this *solemn Rite and Covenant*, between God and us, we must endeavour (what in us lies) to possess our Souls with all those Divine Qualifications, which this *Sacrament of the Lord's Supper* requires to render us worthy Partakers thereof.

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And what those are, is the Design of this Discourse ; wherein, I shall endeavour to shew what that *Preparation of Heart and Mind* is, which must dispose us for a worthy Participation of the Blessed Sacrament : And herein, I hope to remove all those Fears and Scruples, which arise in our Minds, about *eating and drinking unworthily, and of incurring our own Damnation thereby*, as groundless and unwarrantable ; and to do this, I shall take Occasion to explain that Part of our Church-Catechisin, designedly intended for our Instruction, with relation to this Duty of a *Sacramental Preparation*, viz.

Q. What is required of them who come to the Lord's Supper ?

A. To examine themselves whether they repent them truly of all their former Sins ; stedfastly purposing to lead a new Life, have a lively Faith in God's Mercy, thro' Christ, with a thankful Remembrance of his Death, and to be in Charity with all Men. This is that Sacramental Preparation which our Church (in as few Words as is possible) hath provided for our Companion, or Guide to the Holy Altar : The Duty then of a devout Communicant consisteth in these Six following Particulars. 1. Self-Examination, to examine themselves. 2. Repentance towards God, whether they repent them truly of all their former Sins. 3. Holy Purposes, or Resolutions of a new Life, stedfastly purposing to lead a new

new Life. 4. Faith in God's Mercy, through Christ, *to have a lively Faith, &c.* 5. A thankful Remembrance of his Death. 6thly and Lastly, Unfeigned Love, or Charity for all Mankind, and *to be in Charity with all Men.*

The first Part then of a Communicant's Duty is, *Self-Examination*: A Duty not only enjoyned by Human Authority, but likewise commanded by St. Paul. *But let a Man examine himself, and so let him eat of that Bread, and to drink of that Cup,* 1 Cor. 11. 28. Intimating, That no Man should presume to eat of that Bread, and drink of that Cup, without a previous Preparation, if he mean to escape that same Judgment or Condemnation which these Corinthians brought upon themselves for their irreverent, sinful, and disorderly Behaviour at this Sacrament; and this was the Occasion of St. Paul's Caution and Reproof: *He that eateth and drinketh unworthily, (says the Apostle) eateth and drinketh * Damnation to himself, not discerning the Lord's Body, v. 29.*

Note. This Word * Damnation does not signifie Eternal Condemnation, but on the contrary, some Temporal Punish-

ment or Judgment, (as you have it in the Margin of your Bible) such as Sickness or Death, with which this City of Corinth was afflicted, for their great Abuse and Profanation of this solemn Institution; so that the Sins here reprov'd, (*viz.* Gluttony, Drunkenness and Faction, *ver.* 21. 22.) and the Damnation here threatned, hath no relation to us, unless it could be proved that any of us were ever guilty of the same Wickedness with these Corinthians; which I believe no Man ever was, or would be suffered to approach the Lord's Table after such a disorderly Manner as they did, if Men were so lewd and profane.

But that our Preparation may be so well performed by us as to prevent the like Danger, let us (as the wise Man adviseth) *Remember the End, and we shall never do amiss*, Eccl. 7. 16. *First*, Then that we may come to this heavenly Feast *holy, and adorned with the wedding Garment*, Mat. 22. 11. We must search our Hearts and examine our Consciences, not only till we see our Sins, but until we hate them, and instead of those filthy Rags of our Righteousness, we must adorn our Minds with pure and pious Dispositions; *even that clean Linnen, the Righteousness of the Saints*, Rev. 19. 8. With these Ornaments are holy Souls fitted for the Society of that Cœlestial Company, which are to be met with at this Solemnity. *Secondly*, Another End or Design of this strict Preparation, is, That we may be accepted of by God as worthy Communicants; *that he who knoweth the Secrets of all our Hearts, and in whose Sight all Things are naked and opened unto the Eyes of him with whom we have to do*, Jer. 17. 10. Heb. 4. 13. may approve of the Sincerity of our Repentance; and the King, who comes in to view the *Guests*, Mat. 22. 11. may (tho' strictly speaking we are not so) count us worthy of his Favour and Countenance. And how to attain so great a Blessing, these following Instructions will help and assist us.

Repentance

First, We are directed to *repent us truly of all our former Sins*.

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This is that Preparation which Christ himself requires of us, *Mat. 3. 2, 3.* A Duty, you know, which our sinful Lives makes always necessary for our Consideration, if ever we expect Eternal Happiness hereafter, *Luke 13. 2, 3.* But more especially, the Dignity of this Sacrament requires that it should be enquired into with more than ordinary Care and Circumspection, because without sincere Repentance we cannot expect any Benefit or Advantage from the Death and Passion of Christ, which in this Sacrament we commemorate, and have the Merits of it conveyed to us by this Sacred Memorial. Supposing then that this is sufficient to convince you of the Necessity and Importance of this Duty, that upon it depends our Welcome or Rejection, to or from this Heavenly Feast, unto which you are called. I proceed now in the Second Place to inform you, That if your Repentance or Return to God be real and sincere, it will produce these following good Effects in us.

First, *A Sense, a Sorrow and Confession of all our former Sins.*

The Nature of a true Repentance.

Secondly, *A stedfast Purpose or Resolution to lead a new Life.*

These are the genuine *Fruits of a true Repentance*, and must always accompany our Return to God, if we hope to have it effectual to our Salvation. And,

First, We must labour to gain a *Sense*, or *Sight of all* our former Sins and Wickedness; this will readily present it self to us by comparing our Lives and Actions by the Rule, or Standard of God's

* The Ten Commandments.

* Word, which we must make the Measure of our Examination. St. Paul shews us, *Rom. 3. 20.* That by *the Law*, is the Knowledge of Sin, and our own Experience, will convince us, that there is no way more likely to discover our Iniquities, and to humble our selves for them, than a serious Application of God's Word to our crooked Paths; and this Duty of *Self-Examination* is never more properly applied to, than when we intend to receive the Holy Communion; for, unless we see the Number, and apprehend the Heinousness of our Offences, and fear the Vengeance due unto us for them, we are altogether unfit for the Commemoration of his Death, *who died for our Sins, and rose again for our Justification.* Its the Sense and Sight of Sin, that must shew us the Need and Necessity of a glorious Redeemer, and what Obligations we are under to bless and praise God for our Salvation by his Son *JESUS CHRIST.* Of such great Use and Advantage is this Duty of *Self-Examination*, at all times, that *Pythagoras*, in those Golden Verses which go under his Name, particularly recommends the same to his Scholars.

Every

Every Night before they slept, he enjoins them to examine themselves what Good they had done, and wherein they had transgressed. Run over these Things (saith he) and if you have done any Evil, be troubled, if Good, rejoice. This Course if daily followed, as is suggested by Hierocles his excellent Commentator, perfects the Divine Image in those that use it. Plutarch, Epictetus, Seneca, and the Emperor Marcus Antonnius, agree in recommending the same Practice by their own Example, but especially Holy David. *I thought on my Ways, and turned my Feet unto thy Testimonies*, Psal. 119. 59. And this Method, no doubt, is an admiral Means to improve us in Vertue, and the most effectual Way to keep our Consciences awake, and to make us stand in Awe of our selves, and afraid to Sin, when we know beforehand that we must give so severe an Account to our selves of every Action. And when we are employing our Minds in this Duty of *Self-Examination*, before the Communion, or at any other time, we must discharge it as impartially as is possible for us, judging as severely of our own Actions, as we would do of our greatest and worst Enemy; or otherwise we shall but flatter and deceive our selves in a Matter of the greatest Weight and Importance, viz. Of knowing the State and Condition of our own Souls: But if our Enquiries are just and true, we shall then plain-

plainly discover wherein, and how often we have gone astray and done amiss. We shall, by the faithful Discharge of this Duty, bring to Light all our ungodly, unjust and uncharitable Actions; all our vain and filthy Speeches; all our wanton, proud and covetous Thoughts. Such a strict and impartial Examination will discover to us that accursed Thing Sin, Deut. 7. 26. which has defiled our Nature, made God our Enemy, and will exclude us the Kingdom of Heaven, if not repented of, 1 Cor. 6. 9, 10. But by such a severe Scrutiny as this, we shall soon perceive the Number of our Transgressions, what vile Wretches and grievous Offenders we are; how often we have broken our most serious Vows and Resolutions, especially after the Receiving the Holy Sacrament, and in Times of Sickness and Distress: Such a Sight, and such a Prospect of Misery as this, should excite in us a hearty Trouble and Sorrow for Sin; especially, if we cast an Eye upon the final Issue and Consequences of it, with respect to the World to come. Upon the Ungodly (saith Holy David) God will rain Snares, Fire and Brimstone, Storm and Tempest; this shall be their Portion to drink, Psal. 11. 7. Great Plagues remain for the Ungodly, Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that doeth Evil, Rom. 2. 8, 9. The Wicked shall be turned into Hell, and all

the People that forget God. These, and many other such like Texts of Scripture, may give us some Idea or Notion of the deplorable Condition of the Wicked in a future State, and of God's Hatred against Sin: And is not this then, without multiplying Arguments, sufficient to affect us with great Grief and Sorrow, when we consider that so long as we live in a vicious Course, so long are we exposed to all those Plagues and Torments which God hath in store for wicked Men, and will most certainly be their Lot and Portion, if not prevented by a timely Repentance.

The Second Part of a true Repentance is *Contrition*, or a sorrowful Bewailing of our own Sinfulness in *Contrition* Thought, Word and Deed. When we call to Mind the *Sins* and *Follies* of our past Lives, and the Dangers we are like to fall into, surely we cannot be otherwise affected than sensibly grieved with the Thoughts and Apprehensions of our present and approaching Misery. The Sorrows of *David*, and the Repentance of *St. Peter*, 2 *Sam* 12. *John* 21. shew'd themselves in Floods of Tears, and were too big to be confin'd within: But our Hearts are generally so hard and unrelenting, that we sin against God, and lose our own Souls without so much as a Sigh or Tear. I know that the Tempers of People are different; some can shed Tears upon every

every slight Occasion, and others cannot weep tho' their Hearts are ready to break for Grief; and therefore we are not to judge of the Sincerity of our own, or other Peoples Repentance by such Signs and Tokens, nor are Tears always necessary to Repentance, tho' they do very well become, and the least we can do when we have done amiss, is, to be sorry for it, and to condemn our Folly, and to be full of Indignation and Displeasure against our selves. *I will declare mine Iniquity, (saith Holy David) and be sorry for my Sin, Psal. 38. 18.* Especially if we have been very wicked, and have multiplied our Transgressions, and have continued long in an evil Course, have neglected God, and have *forgotten him Days without Number*; then the Measure of our Sorrow must bear some Proportion to the Degrees of our Sins, if they have been as *Scarlet and Crimson, Isa. 1. 18.* that is, of a deeper Dye than ordinary; then our Sorrow must be as deep as our Guilt, if not so great: We ought to shew so much Trouble and Contrition of Spirit as to produce in us a penitential Confession of all our *former Sins.*

Which is the Third Property of a sincere Repentance. *I will acknowledge my Sin unto thee, (says the Prophet David) and mine Unrighteousness have I not hid; I said I will confess my Sins unto the Lord, and so thou forgavest the*

Confession of
Sin.

Iniquity of *my Sin*, Psal. 32. 5. Which Confession of Sins must not be in general Terms, that we are Sinners with the rest of Mankind, but it must be a special Declaration to God of all our most heinous Sins, in *Thought, Word and Deed*, with all their several Aggravations, laying open our Sores to our Heavenly Physician; and this must we do to shew that we condemn all our former evil and vicious Courses, with a full Purpose and Resolution of Mind (by God's Assistance) that we never intend to do the like again. Unless this be done, our Sorrow for Sin, and the Confession of our Wickedness can never profit us in the Sight of God, if it be not joyn'd with a firm Resolution of leading a *New Life*.

Which is the Fourth, and most essential Part of a *sincere Repen-* A New Life.
tance, and the only Condition of finding Mercy with God. *He that covereth his Sins shall not prosper, but whose confesseth and forsaketh them, shall have Mercy*, Prov. 28. 13. *Let the wicked Man forsake his Ways, and the unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, and he will abundantly pardon*, Isa. 55. 7. *I tell you nay, (saith Christ) but except ye repent, ye shall all likewise perish*, Luke 13. 3. *Repent ye therefore, and be converted, that your Sins may be blotted out*, Acts 3. 19. Those preceding Parts
of

of Repentance before-mention'd, are only preparative to this, that which must complete and finish the Work of a new Convert, is to become a *New Creature*, to turn from *our evil Ways*, and to break off *our Sins by Righteousness*. This certainly must be the Desire and Intention of all Communicants, if they hope or expect any Benefit, or Advantage from this *solemn Rite or Covenant*; for he that comes with a Design or Intention of continuing in his former Sins, comes somewhat like unto *Judas*, that came, and received, and at the same time, continued his Resolution of betraying his Master. That which makes a Man absolutely unfit to receive the Holy Sacrament is, the living in the constant and habitual Practice of any known Sin, without the least Desire or Intention of Repentance or Amendment. Such a Man's Approach to the *Holy Table*, no doubt, is to *eat and drink his own Damnation*, since it's a plain mocking of God, and a great Contempt and Abuse of his Divine Authority. We must therefore (by the Help and Assistance of God's Grace) resolve to lead a *New Life*, following the *Commandments of God*, or otherwise our former Examinations will appear but slight and superficial, our Sight and Sense of Sin trivial and indifferent, our Sorrow or Contrition of Spirit forced and hypocritical, and our Confessions odious and formal. Therefore,
examine

examine well the Sincerity of your Repentance and Resolutions, that you neither deceive God nor your selves : Him you cannot, because he is a *Searcher of the Heart, and a Discerner of the Thoughts*, nor will he accept of any thing which is not hearty and unfeigned.

Not that we are to suppose that this Sacrament of the Lord's Supper doth require perfect Obedience in all our Addresses to the *Holy Altar*, or that none must come, but such as are in a sinless State of Perfection. No, this were impossible, because, *there is no Man which liveth and sinneth not ; for, who can say, I have made my Heart clean, I am pure from my Sin ; and that even the just Man falleth Seven times a Day.* The Sacrament of the Lord's Supper is not a converting, but a confirming Ordinance, intended for to preserve, and to increase that *Spiritual Life and Grace* which we receiv'd at our Baptism : So that when we come to the Holy Communion, we come thither for fresh Supplies of *Grace and Goodness, for the Strengthening and Refreshing of our Souls in all Holiness and Vertue* : As our natural Bodies are fed and nourish'd with those Elements of Bread and Wine, the same Effect is wrought in the Soul, in the inward Man, by these *Holy Mysteries*, as is in the outward Man, by Bread and Wine, Bread

No absolute Obedience expected after the Holy Sacrament.

being the Staff of Life, and Wine the most Sovereign Cordial (when taken in due Proportion) to cheer and rejoyce the Heart. And thus our Souls, by this Sacrament, are fortified and strengthen'd with *Grace, Wisdom, Courage, and all other Spiritual Gifts, to keep us thro' Faith unto Salvation.* Both the Comfort and Benefit of it are great; the Comforts of it, because it does not only represent to us the exceeding Love of our Saviour, in giving his Body to be broken, and his Blood to be shed for us, but it likewise seals to us all those Blessings and Benefits which are purchased, and procured for us by his Death and Passion, *viz. The Pardon of Sin, and Power against it.* The Benefit of frequent Communion is also of as great Advantage, because hereby we are confirm'd in all Grace and Goodness, and our Resolutions to live in Obedience and Conformity to God's Laws, are strengthen'd, and the Grace of God's Holy Spirit, to do his Will, is hereby convey'd to us: It is the Sovereign Remedy against all Temptations, by mortifying our Passions, and by spiritualizing our Affections: In a Word, it's the likeliest Method to make our Bodies the Temples of the Holy Ghost, and to prepare our Souls for the Enjoyment of God to all Eternity.

Relapses after Receiving, not dangerous.

And if at any Time, thro' Ignorance, Surprize, or the Violence of any other Temptation

tation, we should fall into those very Sins which we have repented of, and vowed against, when we were at the last Sacrament, yet these Relapses should not make us afraid of coming again, since we have always the Benefit of Repentance allow'd us; if after a Relapse we repent and renew our Resolutions, with a hearty Grief and Contrition of Spirit, we are made whole as before. *If the Wicked* (saith God) *will turn from all his Sins, that he hath committed, all his Transgressions that he hath committed, they shall not be mentioned unto him,* Ezek. 18. 21, 22. *Sin no more,* says our Saviour to the Woman taken in Adultery, *and I will not condemn thee,* John 8. 11. It is not the Commission of this or that great Sin that will utterly exclude us from God's Mercy and Forgiveness, for then, indeed, no Person could escape Damnation, because *there is not a just Man upon Earth that doeth Good, and sinneth not,* Eccles. 7. 20. But it's our Living and Dying without Repentance and Amendment, that brings God's Wrath and Vengeance upon us. His Mercies are not limited, he will not only pardon us once or twice, but always upon our Repentance and Return to him. No Time, no Age, or Season, does he accept against, *but whenever the wicked Man turneth away from his Wickedness that he hath committed, and doeth that which is lawful and right, he shall save*

his Soul alive, Vers. 27. Neither is there any Sin, tho' never so vile and heinous in its own Nature, but shall be remitted and forgiven, unless it be that against the Holy Ghost. *All manner of Sins, and Blasphemies shall be forgiven unto Men; but the Blasphemy against the Holy Ghost shall not be forgiven*, Mat. 12. 31, 32. And consequently, this Sin of *Eating and Drinking unworthily*, in the worst Sense, cannot be a damning Sin, because God in the Gospel (for Christ's Sake) hath promised to forgive all our Sins, upon our Repentance, and therefore this of unworthy Receiving among the rest.

Some People I remember, have been very much concerned, and discomposed, at their Devotions, upon the Repetition of some few Expressions contain'd in the last Exhortation to the Communion, viz.—‘*Of being guilty of the Body and Blood of Christ our Saviour; of eating and drinking our own Damnation, — Not considering the Lord's Body, --- Kindling God's Wrath against us, --- Provoking him to plague us with divers Diseases; and sundry kinds of Death.* These are hard Sayings, and some of them too hard to be understood: But however, they are all avoided, and escaped, by coming worthily, i. e. by Faith and Repentance: Therefore, let not these terrible Expressions trouble you, or detain you from the

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Holy Communion: Repent, and believe,
and you are safe and secure from falling
into any of those Dangers which these Sen-
tences may seem to threaten you with. So
that the Want of Preparation, as some Men
have alledg'd, and in the Sense they gene-
rally take it, can never be a sufficient Plea
or Pretence for their not coming to the
Holy Communion, because, after our best,
and strictest Endeavours to prepare our
selves, we profess (before God and the Con-
gregation) ' That we do not come to this
Heavenly Table trusting in our own Righ-
teousness, but in his manifold and great
Mercies: By these we are invited to come ;
and to the Mercy of God (thro' Christ) all
of us must flee to, and take Sanctuary in,
who has promised, that *he will in no wise cast
out those who come unto him*, John 6. 37. *A
broken and a contrite Heart, O God, thou wilt
not despise*, Psal. 51. 17. There is nothing
dreadful in this Sacrament, but to the wil-
ful, impenitent and persevering Sinner,
whose Condition is dreadful, and every
Page in Scripture is terrible against such,
whether they come or not ; but to the pe-
nitent and humble Soul nothing is dismal
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for there is none condemn'd for unworthy
Receiving, but such who deserve it for con-
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nitence renders even their Prayers an *Ab-
mination*

mination unto the Lord. Tho' they never partake of the Body and Blood of Christ, they are in as equal Danger as those who Eat and Drink unworthily; nay, I might say in greater, because the one useth the Means in Obedience to our Saviour's Command, and the other wilfully neglects that which would prevent his *Damnation*, if rightly considered, and timely applied to. The surest Way, I say, to prevent our *Damnation*, is to receive the Sacrament more frequently than Men usually do, that by a constant Participation of this Spiritual Food of the Living Bread which comes down from Heaven, their Souls may be nourish'd in all Goodness, and new Supplies of God's Grace, and Holy Spirit may be continually derived to them for the purifying of their Hearts, and to enable them to run the Ways of God's Commandments with more Constancy and Delight than they did before. So that the true Consequence of Eating and Drinking unworthily, should rather excite our Care and Diligence in this Duty, than to delude our selves with false Reasonings to such a Neglect as will certainly encrease our *Damnation*; it being certain, that God will never cast any Man into eternal Flames for striving to do his Duty as well as he can. If there be first a willing Mind, (saith the Apostle) it is accepted, according to that a Man hath, and not according to that he hath not.

never not, 2 Cor. 8. 12. Neither ought we to
 Christ, think so unworthily of the Son of God,
 who who came into the World for to save Sin-
 night ners, that he would institute this Ordina-
 h the nance to be a Snare to entangle our Souls
 Com- with. It was not ordained for Angels, or
 s that for glorified Saints, but for humble and
 on, i penitent Sinners, to bring them home to
 d to God, it being a Seal of their Pardon, and
 t our a refreshing Declaration of our Heavenly
 ment Father's Readiness to forgive the *chiefest* of
 that Sinners for *Jesus's* Sake, who graciously calls
 ritual upon all who are wearied and oppressed with
 down the Guilt and Burthen of their Sin, to come
 rish'd to him, and he will refresh them, Mat. 11. 28.
 God's Christ came not to call the Righteous, but Sin-
 ners to Repentance, Mat. 9. 13. And conse-
 their quently, such as account themselves most
 Ways unworthy, are those very Persons whom
 Con- Christ doth here call, and invite to this Sa-
 fore- crament, when deeply sensible of their Un-
 g and worthiness. Were we not Sinners, were
 excite we not conceived and born in Sin, we
 than should not need such Means, and Instru-
 ments of Grace as *Sacraments* are, but be-
 crease ing by Nature ' born in Sin, and the Chil-
 t God dren of Wrath, we are hereby made the
 lames Children of Grace, and Inheritors of the
 as be Kingdom of Heaven. *They that are whole*
 (saith saith Christ) *have no need of a Physician,*
 o that but *they that are sick.* This being the Case
 e hat of all Mankind, with respect to their Spiri-
 not tual

tual Life, there is no other Way to free our selves from this Death of Sin, but speedily to apply our selves to this Heavenly Physician, *who came into the World to seek and to save those that are lost and ready to perish*, and the very Sense of our own Unworthiness is of all other Arguments the best Qualification to recommend us to God's Favour and Mercy, since we know, *that he resisteth the Proud* [and Presumptuous Sinner] but never denies his Grace and Favour to the *Humble and Meek*. As often then as we come to the Holy Communion with such an honest and true Heart, as to exercise our *Repentance towards God, our Faith and Hopes of his Mercy, through Christ for the Forgiveness of our Sins, and our Love and Charity for all Mankind*. Such a Temper and Resolution of Mind as this, will doubtless, render us worthy Partakers of these Holy Mysteries, and prevent us *from eating and drinking Damnation to our selves*. Nay, I further add, That any Person thus disposed or qualified, may come (if it should be required) at an Hour's Warning as safely as he may come to Church to say his Prayers, or to hear a Sermon. The Due-ness of Preparation doth not so much depend upon our setting aside so many extraordinary Days for the Forcing our selves into a Religious Posture of Mind, as upon the plain natural Frame and Disposition of

our Souls, as they constantly stand inclined to Vertue and Goodness, through the general Course of our Lives, from whence I infer, That a Multitude of Business, or a Man's being deeply engaged in the Publick Affairs of this World, cannot be any just Plea or Pretence for his not coming to the Holy Communion, because all Business is consistent with the Duties of Religion, provided we govern our Affairs by Christian Principles, for tho' such Men have not Leisure for so much actual Preparation, yet they may have that habitual Preparation, upon which the great Stress ought to be laid in this Matter: Nay, even the conscientious Discharge of a Man's Duty in his Business, may be one of the best Qualifications to recommend him to God, since every Man serves God when he follows his Calling with Diligence, and observes Justice and Honesty in all his Dealings, and consequently, the greater Danger and Temptation he's exposed to, through the Multiplicity of Business, the more need hath he of God's Grace and Assistance, which are abundantly communicated to us in this Holy Ordinance: So that Men of Business, if they have any serious Thoughts of another World, ought more especially to lay hold on such Opportunities which

Men of great Business, either publick or private, are not hereby excus'd from frequent Communion.

secures the Salvation of their Souls; for as they who have Leisure ought to *Receive* constantly, as the best Improvement of their Time, so they that are engaged in many worldly Affairs, ought to come the oftner to the Holy Communion, and learn how to sanctifie their Employments. But to proceed.

A lively Faith in
God's Mercy.

The other Branch of a Communicant's Duty is, to examine whether he hath a *lively Faith* in God's Mercy thro' Christ. *Examine yourselves whether ye be in the Faith,* 2 Cor. 13. 5. This Sacrament of the Lord's Supper being only appointed for such Believers as own their Baptism and profess the *Faith* of Christ crucified, and understand the Fundamental Articles of the *Christian Religion*, contained in the Apostles Creed; and also the End and Design of this Holy Institution. The Benefits of our Saviour's Death and Passion in this Sacrament are indeed freely offered unto all, but only effectual to Believers. *As many as received him, to them he gave Power to become the Sons of God, even to them that believe in his Name,* John 1. 12. *And this is Life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent,* John 17. 3. All that Christ hath done and suffered for us Men and our Salvation, can never profit us unless we have *Faith* to believe it: That which must re-

der the Benefits and Blessings of the Gospel effectual to our Salvation, is our Faith in Christ. *Verily I say unto you, (saith our Saviour) he that heareth my Word, and believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation, but is passed from Death unto Life, John. 13. 24.* The ancient Churches accounted those only faithful that had received the *Lord's Supper*; and the *Germans* allow none to come unto their Sacrifices who had lost their Shields; nor does our own Church allow that any of us should come to this Christian Sacrifice without this Shield of Faith. *Draw near with Faith, (says the Priest) and take this Holy Sacrament, to your Comfort, and this Faith for the Object hath God's Mercy, through Christ, as the Fountain and Foundation of all those Infinite Blessings and Comforts which we gain by his Manifestation in the Flesh; and if we enquire into the Cause and Reason of so much Mercy and Goodness to Mankind, no other can be given but the Riches of his Mercy, Eph. 2. 4.* And if we further enquire how this Mercy became ours, the Answer is plain, It was through Christ, by whom all the Blessings of this Life, and those of a better, are purchased for us, and must be obtained through the Merits and Intercession of the *Holy Jesus*, by him we were redeemed, and according to the Riches of his Grace, we have obtained

Remission of our Sins, and through him at last we shall be glorified.

A thankful Remembrance of his Death.

And to this our Faith we must join a thankful Remembrance of his Death, and of those Benefits which we receive thereby. Our gracious and merciful Lord (saith holy David) hath so done his marvellous Works that they ought to be had in remembrance, Psal. 111. 3. But especially this Work of our Redemption by Jesus Christ, which to forget were an Ingratitude baser and viler than ever Heathens or Publicans, the very worst of Mankind, among the Jews were known to be guilty of toward their Benefactors, Mat. 5. 46. *Herein is Love, not that we loved God, but that he loved us, and sent his Son to be the Propitiation for our Sins,* 1 John 4. 10. This is a Mercy far above all other Mercies, nay, it is even this which sweetens all other Mercies to us: Had there been no Redemption, our Creation had only made us capable of endless Torments, and it had been better for us never to have been born, than to inevitable Ruin, which must have been our Lot and Portion, had not ‘*the Son of God, by his one Oblation of himself, once offered upon the Cross, made a full, perfect, and sufficient Sacrifice and Satisfaction to God for the Sins of the whole World.*’ The Consequences of this Redemption are so infinitely great and valuable, that it does as much sur-

pass our Understanding as it does our Merits. This we are to declare and to publish to all the World, what God hath done to save Mankind from that Damnation which they had deserved, and to restore us again to that Happiness and Glory which we could never expect, or hope to enjoy, had not Christ died for us. *O come hither and hearken, all ye that fear God, and I will tell you what he hath done for my Soul, Psal. 66. 4. Praise the Lord, O my Soul, and all that is within me praise his holy Name; praise the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thy Sins, and healeth all thine Infirmities; who saveth thy Life from Destruction, and crowneth thee with Mercy and Loving-kindness, Psal. 103. 1, 2, 3, 4.* With what Joy and Thankfulness then should every good Christian commemorate this exceeding Love of God in the Salvation of Sinners, by *Jesus Christ*. This was the proper End and Design of this Institution, to perpetuate this wonderful Love of Christ in laying down his Life for us. *Do this in remembrance of me,* said our Saviour a little before his Crucifixion; which being a solemn Command of our *Master and only Saviour thus dying for us*, we cannot refuse Obedience hereunto, without being guilty of the most horrible Ingratitude and Contempt of his Divine Authority. He hath appointed it for a solemn Commemoration

Our Obligations to a frequent Communion.

of his great Love to us in laying down his Life for us Men, and for our Salvation; and therefore, he commands us to do it *in remembrance of him*: And St. Paul tells us, that *as often as we eat this Bread, and drink this Cup, we do shew forth the Lord's Death, till he come.*

As for those Men then amongst us who profess themselves Christians, and hope for Salvation by Jesus Christ, not to pay Obedience to this his Command, is a down-right Affront to his Sacred Majesty; and he may justly upbraid us Christians, as he did once the Jews, *Why call ye me Lord, Lord, and do not the Things which I say?* How unworthy are we of that Salvation which he hath wrought for us, if we deny him so small Favour, such a reasonable Request as to commemorate his Death and bitter Passion once a Month, or at most thrice a Year

- *who did humble himself even to the Death*
- *the Cross for us miserable Sinners, who lay in*
- *Darkness, and in the Shadow of Death, that*
- *he might make us the Children of God, and*
- *exalt us to everlasting Life.*

Mens own Interest should oblige them to a constant Communion, because of its great Benefits.

crament of the Lord's Supper we have the Pardon and Remission of all our Sins, the Grace and Assistance of God's holy Spirit, and the

Hopes of eternal Life and Happiness freely offered unto us: And therefore, had we no Love, no Regard or Reverence to the dying

dying Words of our crucified Saviour, yet surely the Consideration of our own present and future Advantage might prevail with us to be more frequent at the Lord's Table than we usually are.

Hitherto a Communicant hath been directed to set his Heart right towards God; but this is not all, He must proceed further, and enquire how it stands affected towards his Neighbour, since we are expressly forbidden, *Mat. 5. 23, 24.*

And to be in Charity with all Men.

to offer up any Gift or Oblation unto God, if our Hearts are leavened with Malice, Hatred or Revenge. *If thou bring thy Gift unto the Altar, and there rememberest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.* Here you see that Christ prefers *Mercy before Sacrifice.*

Forgiving of Injuries expected from a Communicant.

And its generally agreed on by some of the Ancient Fathers, that these Words of our Saviour do directly point at this Sacrament; on purpose to oblige all Communicants to forgive all manner of Injuries *before they presume to eat of that Bread, or to drink of that Cup.* And its expressly said, *Mat. 6. 14, 15.* That our Prayers are not accepted, nor our Pardon sealed in Heaven until such time as we forgive Men their Trespases; and to be sure we can never be welcome or worthy

Guests at this heavenly Feast, where *Jesus* the Saviour of Penitents, and the Prince of Peace, is spiritually present, unless our Repentance reconcile us to God, and our Charity to all Mankind.

Charity to the Poor.

And this Charity of the Heart, in Forgiving of Injuries, must likewise shew it self by the Hand in relieving the Wants and Necessities of the Poor. We read, That when this Sacrament was administer'd in the Apostles Days, that large Collections of Moneys were then gathered, for the Maintenance of the poor * Clergy and Laity, *Acts* 2. 44, 45, 46. and *1 Cor.* 16. 1. And *Theodoret* observes, that *Theodosius* the Emperor, when the Time came to offer, arose and presented his Oblations with his own Hands. It was not determined how much every Man should give, but all Men were exhorted and enjoyned to offer something according to their Ability, which if any neglected, the Fathers censured them as unworthy Communicants, and to be sure nothing within our Power can so effectually recommend our Prayers and Devotions like this of *Charity*: It being well observed *Mat.* 6. That our Saviour hath enclosed Alms between *Prayer* and *Fasting*. And therefore they are called its Two Wings without which it will never flee so high as the Throne of God. While *Cornelius* was fasting

fasting and praying, we read that an Angel from Heaven was dispatched to him, with this happy Message, *Thy Prayers and thine Alms are come up for a Memorial before God,* Acts 10. 4. *He that hath Pity upon the Poor lendeth unto the Lord, and that which he hath given will he pay him again,* Prov. 19. 17. *Charge them that are rich in this World—that they be rich in good Works, ready to distribute, willing to communicate, laying up in Store for themselves a good Foundation against the Time to come, that they may lay hold on eternal Life,* 1 Tim. 6. 17, 18, 19. * *Do ye not know, that they who minister about holy Things live of the Sacrifice, and they who wait at the Altar are Partakers with the Altar; even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel,* 1 Cor. 9. 13, 14. *If we have sown unto you Spiritual Things, it is a great Matter, if we shall reap your Worldly Things,* Ver. 11. But we may justly complain with St. Basil, that we may know some who will fast and pray, sigh and groan, yea, and do all Acts of Religion which cost them nothing, but will not give one Farthing to the Poor: What Benefit is there (saith he) of all the rest of their Devotions? And when the Communicant has thus far advanced towards the Altar, in his Examination, Repentance, &c. he must not forget another excellent preparative belonging to this Duty of Communicating

Basil Hom. in Mat. 19.

Prayer.

communicating worthily, which although it be not mentioned in our *Church-Catechism*, yet it is always implied, as a necessary Part of our *Sacrament Preparation*, i. e. *Prayer*, private and publick; a Duty upon which all our present and future Blessings depend, *Mat.* 7. 8. and 21, 22. And so near a Relation hath this Duty of Prayer with this Sacrament, that all those Blessings therein contained and promised, are only in Return to our Prayers; and no doubt but that Man who makes a conscientious Practice of this Duty in his Closet, and at Church, can never be unprepared for this Sacrament, nor want a Title to God's peculiar Favour and Blessing; *For the Eyes of the Lord are over the Righteous, and his Ears are open to their Prayers*, 1 *Pet.* 3. 12. The constant Exercise of *Prayer*, is the best Method to get the Mastery over our evil Inclinations and corrupt Affections, and to overcome our vicious Habits: It preserves a lively Sense of God and Religion in our Minds, and fortifies us against those Temptations that assault us; it spiritualizeth our Nature, and raiseth our Souls above this World, and supports us under the Troubles and Calamities of this Life, by sanctifying such Afflictions; it leads us gradually to the Perfection of Christian Life, and preserves that Union between God and our Souls, which feeds our Spiritual Life with Grace and Good-

ness; without it we in vain pretend to discharge those Christian Duties incumbent on us, or to prosper in our Temporal Affairs, which must have God's Blessing to crown them with Success. And as Prayer in general has these great Blessings and Advantages attending it, so give me leave to suggest to you, under this Head, That those publick Prayers and Devotions which we offer unto God in our Churches, are not only more acceptable to him, but also much more edifying and advantageous to our selves; they cannot but be more acceptable to God, because hereby his Honour and Glory is much more considerably advanced and maintained in the World, than by our Private Devotions: By these outward Signs and Tokens we publicly declare to all the World that inward *Regard* and *Esteem* which we have for his Divine Perfections and Goodness; hereby we *let our Light shine before Men, that they may see our good Works, and glorifie our Father which is in Heaven*, Matth. 5. 16. There is no Duty in Scripture more frequently commanded, none more earnestly pressed upon us, than this of Publick Prayer. We have the Example of all good Men, in all Ages, for it, and of Christ himself, who was daily in the Temple and in the Synagogues, and, no Question, frequented those Places at the usual

Publick Prayers
recommended.

usual Hours of Prayer, because then he had the fairest Opportunity, from those Publick Assemblies, to instruct, and to exhort to *Faith* and *Repentance*. 2dly, We may expect greater Blessings and Success to our Requests and Desires, when we join in the Publick Prayers of our Church, than from Private, because our *Saviour* has in a special Manner promised to such Assemblies his immediate Presence, that *where Two or Three are gathered together in his Name, there will he be in the midst of them*; which he hath no where said the like of Private, though both are very good, nay, both are absolutely necessary for the Beginning and Ending of a Christian Life; and it is a very bad Sign of some evil Principle or other, for any Man to be much a Stranger to the *House of Prayer*, which is one of the greatest Blessings and Priviledges (if we know how to value the same) that we can have in this World, and has always been accounted such among all wise and good Men. It is certain that the *Turks*, whom we call Infidels, do go to their Publick Devotions Five times every Day; and shall not they rise in Judgment against us Christians, who cannot afford to go once or twice a Day to God's House, when we have both Leisure and Opportunity. If Men shall be judged for every idle Word, to be sure they shall not pass unpunished

for all the Neglects and Omissions of their Duty of this Nature. But to proceed.

To this Duty of *servent Prayer*

Reading and Meditation.

er, the Communicant should spend some Portion of time in Reading and Meditation, for to raise his Soul into a Devout and Heavenly Temper: The proper Office of Reading is, to gain Spiritual Food and Sustenance, and of Meditation to digest it. Those Divine Subjects, most proper for our serious Contemplation, on this solemn Occasion, I think, are our *Saviour's Sermon on the Mount*; the *Love of God in the Salvation of Sinners, through Jesus Christ, Repentance, Faith, Charity, Death and Judgment*; the *happy Condition of a future State of Blessedness, and the miserable Condition of the Damned in Hell*. These and the like, as they offer themselves unto you, should be meditated upon until some Sorrow of Mind, some Ardor of Devotion, some Act of Faith, some Flame of Love and Charity arise in your Souls.

Thus have I briefly represented to you both the Nature and Necessity of a *Sacramental Preparation*, which in a great Measure contains the whole Duty of a Christian's Life, *viz. Repentance towards God, Faith towards our Lord Jesus Christ, and Charity towards our Neighbour*: And I also hope, whosoever among us will but endeavour

to

38 *A Companion to the Altar.*

to prepare themselves for the Holy Communion, according to the fore-mentioned Directions, may (by the Help of God) upon all Occasions, come to the Lord's Table without the least Fear of Danger of *eating and drinking Damnation to themselves.*

And, now some People may censure this Discourse, as giving too great Liberty and Encouragement to approach the *Lord's Table* with less Preparation than otherwise Men would venture to do: But I know no Ground or Reason for any such Suggestion, if they impartially consider the Excellence and Perfection of that Guide and Companion *Church-Catechism.* I have followed throughout the whole, and to represent this Duty of frequent Communion otherwise than what the Church requires, is an Injury both to God and to our selves; and I dare affirm, that no Part of Divine Worship has suffered more on this Account than that of the Holy Communion, Thousands of People not daring [in all their Life-time, though very good Livers] to partake of the Lord's Supper, for fear of eating and drinking their own Damnation.

Prayers and Meditations,

Preparative to a

Sacramental Preparation,

According to

What the Church of *England* requires
from her Communicants.

*A Prayer to God for his gracious Assistance and
Direction, in our Sacramental Preparations.*

HOly, Holy, Holy Lord God of Sa-
baoth, Heaven and Earth are full
of thy Majesty, and of thy Glo-
ry: I the unworthiest of all Creatures, do
ere, in all Humility of Soul and Body, pro-
strate myself before thee, acknowledging
my own Weakness and Insufficiency for to
do any thing that is good or well-pleasing in
thy Sight; and therefore, humbly implore
the special Influence of thy Grace and Ho-
ly Spirit, to further these my Endeavours
for a worthy Participation of this Holy

Com-

Communion of the Body and Blood of Christ, which he has commanded me to do in remembrance of him, and of those Benefits which we receive thereby. Teach me, O Lord, the right Way, and lead me in the Paths of holy Preparation, that I may be received as a worthy and welcome Guest at this thy Heavenly Table; possess my Mind with a true Sense of the Greatness of this *Mystery*, and the Excellency of thy Mercy, in preparing this Table for our Spiritual Food: Inspire my Soul with pure and pious Dispositions, and instead of those filthy Rags of my Righteousness cloath me with the Righteousness of the Saints, that my Heart may be a clean, though homely Receptacle for my Saviour, and fitted for the Society of that Cœlestial Company, which are to be met with at this sacred Solemnity, through *Jesus Christ* our Lord, *Amen.* *Our Father, &c.* See *Psal.* 23. 26, 111.

A Prayer for the Gift and Grace of Repentance

A Almighty and Eternal Lord God, who art of purer Eyes than to behold Iniquity, and hast more especially enjoined all those who compass thine Altar, to wash their Hands in Innocency, vouchsafe me unfeigned Repentance for my past Sins, a hearty Sorrow and Contrition of Spirit, to lament mine Sinfulness, and most firm and stedfast Purpose

desires to lead a new Life. It is the Voice
of thy wondrous Goodness and Mercy,
that if the Wicked will forsake his Ways, and
the unrighteous Man his Thoughts, thou wilt
have Mercy upon him; and abundantly pardon
him. O let thy Goodness (whereof I have
had so great a Share, and plentiful Experi-
ence) lead me to Repentance not to be repented
of, that I may be a fit Guest at thy Son's
Table! Have Mercy upon me, O Lord, and
according to the Multitude of thy tender Mer-
cies, blot out all my Transgressions for thy Mer-
cy's sake, in Christ Jesus, the Son of thy Love,
whom thou hast set forth to be the Propitia-
tion for our Sins. Grant this, O merciful
Father, for the Sake of my blessed Savi-
our and Redeemer. Amen. See Psal. 6. 25.
2, 38.

A Prayer before Self-Examination.

O Lord, thou that art the Searcher of all
our Hearts, and a Discerner of the ve-
iled Thoughts, and in whose Sight all Things
are naked and opened, be pleased to impart
a Ray of thine Heavenly Light, to discover
all the Sins and Infirmities of my past Life,
and whatsoever else thou knowest wherein
I have done amiss, that hence-forward no
secret Sin may lie undiscovered and cor-
rupted in my Soul, that by examining my
life and Conversation by thy Law, the
Rule and Measure of my Duty, I may un-
derstand

derstand the true State and Condition of my Soul, and from a just Sense and Sight of all my Transgressions, through the Assistance of thy Grace and Heavenly Benediction, I may be enabled to reform my Life, and to *turn my Feet unto thy Testimonies*, so faithfully to search and examine my own Conscience, that I may come holy and clean to that Heavenly Feast, and be received as a worthy Partaker of that Holy Table which thou hast called me to: Grant this for thy Mercies sake in *Christ Jesus Amen.* See *Psal.* 139.

Brief Heads of Self-Examination upon each Commandment.

Commandment I.

‘**T**HO’ I have not Atheistically denied the Being of a God, or wickedly renounced Him by Apostacy, yet have I not loved, desired, and delighted in other Things more than in God? Or have I not feared Men, and dreaded the Displeasure of the World more than God? Or, have I not trusted in Men and relied upon the World more than upon God? Have I not despaired of God’s Mercy? Or, by presuming too much upon it, encouraged my self in Sin? Have I not been unthankful for Mercies received? Or, have I not ascribed the Glory and Honour of what I now enjoy

to my self, more than to God? (Say) *God be merciful to me a Sinner, and lay not this (or these) Sins to my Charge.* Repeat the same at the End of every Commandment.

II.

‘Tho’ I have not worshipped God by Images, yet have I not entertained gross and false Conceptions of him? Or, have I not wilfully omitted coming to Church, or to the publick Prayers, when I had no just Occasion to hinder me? Or, have I not rudely, irreverently, or wantonly behaved my self during the Time of Divine Service? Or, have I not wilfully refused to come to the Lord’s Supper, when I have been called to it? Or, have I not rashly and unadvisedly received the Sacrament without a Preparation? Or, have I not broken my Vows and Resolutions which I then made?

III.

‘If I have not openly blasphemed the Name of God, yet have I not lightly, or irreverently spoken of him? Or, have I not prophanely jested upon, or abused his Holy Places or Persons, or any thing else dedicated to his Service? Or, have I not taken God’s Name in vain, by common Swearing and Cursing? Or, have I not taken false and unlawful Oaths?

‘ Or, have I not broken my own Vows and
 ‘ Resolutions, especially my Baptifmal.

IV.

‘ Have I not neglected the Worship of
 ‘ God on his Sabbaths? Have I not spent
 ‘ part therefore in vain Sports, idle Dif-
 ‘ courses, Visits, and many other unneces-
 ‘ fary Businesses? Or, have I not suffered
 ‘ others to prophane the Sabbath, when it
 ‘ was in my Power to restrain them from
 ‘ fo doing.

V.

‘ Have I not been stubborn, irreverent
 ‘ and undutiful towards my Parents, re-
 ‘ jecting their Counfels, defpifing their Go-
 ‘ vernment, and coveting their Estates be-
 ‘ fore their Death? Or, have I not contribu-
 ‘ ted toward their Neceffities when they
 ‘ were in Want, and I had it to help them
 ‘ Or, have I not been difloyal to my Prince
 ‘ stubborn and unfaithful to my Mafter, re-
 ‘ fractory and unthankful to my Minifter
 ‘ peevish and unkind to my Friend and
 ‘ Companion

VI.

‘ If I have not actually taken away the
 ‘ Life of any Person, yet have I not made
 ‘ my Neighbour’s Life grievous by Op-
 ‘ preffion, Rage and Violence againft him
 ‘ Or, have I not, by Fighting, or Quar-
 ‘ relling, wounded his Person? Or, have I
 ‘ not

not tempted him by any other Vice or Intemperance, to destroy his Health, and so shortned his Days? Or, have I not, by false and contumelious Speeches, wounded his good Name and Reputation? Or, have I not, by my own Luxury and Intemperance in Eating and Drinking, been necessary to my own Death?

VII.

‘ If I have escaped the grosser Acts of Adultery and Fornication, yet have I not conceived Lust in my Heart, and neglected the Means to preserve my own and others Chastity? Or, have I not by Gluttony and Drunkenness, or any other impure Thoughts, defiled my Soul? Or, have I not accustomed my self to filthy Talking, Jestings and immodest Garbs, and unchast Behaviour in common Conversation?

VIII.

‘ If I have not been guilty of common and publick Stealing, yet have I been true and just in all my Dealings? Or, have I not contracted Debts, when I was conscious to my self that I was not able to pay, or make Restitution? Or, have I not wasted my own; or others Estates, by riotous Living? Or, have I not, by Violence and Oppression, exacted of my Inferiors, or by unlawful Usury taken Advantage of their Necessities?

IX.

IX.

‘ If I have not before the Magistrate
 ‘ sworn falsely against any Man, yet have
 ‘ not accustomed my self to Lying and
 ‘ Slandering? Or, have I not accused my
 ‘ Neighbour unjustly? Or, have I not con-
 ‘ cealed the Truth of another, when Ju-
 ‘ stice and Charity obliged me to give Evi-
 ‘ dence of it? Or, have I not unjustly
 ‘ sought to uphold, or to blast my own, or
 ‘ others Credit.

X.

‘ Have I not secretly *complained* against
 ‘ the Providence of God, as if others had
 ‘ too much, and I too little? Or, have
 ‘ not, by unlawful Means, endeavoured to
 ‘ deprive others of their Goods and Pro-
 ‘ sperity? Or, have I laboured truly and
 ‘ faithfully to get my own Living, and to
 ‘ be content with that State of Life unto
 ‘ which it hath pleased God to call me?

A Penitential Confession of Sins, with an humble Supplication for Mercy and Forgiveness.

A Almighty and Everlasting God, who
 hatest nothing that thou hast made
 and dost forgive the Sins of all them that
 are penitent, create and make in me a
 new and contrite Heart, that
 I, worthily lamenting my
 Sins, and acknowledging my
 Wretchedness, may obtain of thee, the
 God

Here call to mind
 all your most grie-
 vous Sins,

God of all Mercy, perfect Remission and Forgiveness, thro' *Jesus Christ* our Lord. Amen. See *Psal.* 51. 6, 32, 38.

An Act of Contrition.

Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son; Wo is me, O Lord, who was conceived and born in Sin; the Thoughts of my Heart are inclined unto Evil from my Youth; wo is me, that have sinned against thee my Creator and kind Benefactor! Lord, I have done Evil continually in thy Sight, and my Life hath been little else than one continual Course of Impiety, Unthankfulness, and of unworthy Returns for all thy Goodness and loving Kindness to me! Wo is me, that I should thus requite thee Lord! O that my Head were Waters, and mine Eyes a Fountain of Tears, that I might weep Day and Night for my Sin! O gracious Lord, look on me as thou didst on the Apostle St. Peter, and let thy compassionate look so pierce my stony Heart, that I may weep bitterly for my Sins, and produce in me that Godly Sorrow which worketh unto Salvation, not to be repented of, for *Jesus's* sake. Amen. See *Psal.* 25. 32, 38.

A Resolution to lead a new Life.

AND now, O Lord, I do not only with great Shame and Confusion of Face con-

confess and bewail the Sinfulness and Vanity of my whole Life, but I do stedfastly resolve and purpose (through the Assistance of thy Grace and Holy Spirit directing me) to 'renounce the Devil and all his Works, 'the Pumps and Vanities of this wicked 'World, and all the Lusts of the Flesh. Be pleased, O Lord, to strengthen and confirm all these good Resolutions in me: And I heartily thank thee, O Heavenly Father, for calling me to the State of Salvation thro' *Jesus Christ* my Saviour, *who died for my Sins, and rose again for my Justification* and I humbly beseech thee, for his sake, to give me Grace to continue in the same unto my Life's End. *Amen.* See *Psal.* 1. 23, 24, 25. 119, 126.

A Prayer for Faith in God's Mercy, through Christ.

A Almighty God, our Heavenly Father, who for the more Confirmation of our Faith and Confidence in thy Mercy, hast in thy holy Gospel declared, *That whosoever believeth in thy Son Jesus Christ, shall not perish, but have everlasting Life, and that this is Life eternal to know thee, the only true God, and Jesus Christ whom thou hast sent.* Increase this Knowledge, and confirm this Faith in me evermore! O let me not rest in a dead Faith, but that I may have such a *lively Faith*, as will shew it self

Vanity Love and good Works, such a victori-
 ous Faith, which may enable me to over-
 come the World, and conform me to the
 image of thy Son *Jesus Christ*, in whom I
 believe! O grant me such a due Sense of
 thy infinite Mercy, shewed to Mankind in
 much Misery, as may never depart out
 of my Mind! I stedfastly believe, O blef-
 sed *Jesus*, that thou didst suffer upon the
 cross to save me, and all the World, from
 the Guilt and Punishment of our Sins. O
 give me that Grace, that I may die to Sin,
 and rise again unto Righteousness! Accept
 of my imperfect Sorrow, Repentance, Faith
 and imperfect Resolutions; and let the
 precious Merits of my Crucified Saviour
 apply all my Wants and Imperfections.
 Thou hast said, *Come unto me all ye that are*
weary and heavy laden, and I will refresh you.
 O blessed *Jesus*, I come unto thee in all Hu-
 mility, and deeply sensible of my great Un-
 worthiness; O do thou bear this Burthen
 of Sin for me, and refresh me with com-
 fortable Hopes of thy Mercy and Forgive-
 ness, and the Truth of thy Salvation!
 O grant this, O merciful Father, through the
 mediation of thy Son *Jesus Christ*. Amen. See *Psal.*
Ps. 57. Eph. 2. 6. 11.

con-
 et me thankful Remembrance of the Death of *Christ*.

I may
 it felt
 by
A Almighty God, our Heavenly Fa-
 ther, who of thy tender Mercy
 E didst

' didst give thine only Son *Jesus Christ* to
 ' suffer Death upon the Cross for our Re-
 ' demption, and hast instituted and or-
 ' dained *Holy Mysteries* as Pledges of his
 ' Love, and for a continual Remembrance
 ' of his Death and Passion, to our great
 ' and endless Comfort. Behold, I do most
 affectionately, and with all the Powers of
 my Soul and Body, return my most hearty
 Praise and Thanksgiving for thy great
 Mercy and tender Compassion to me and
 all Mankind, in sending thine only Son
 to the World to redeem us from Sin and
 Misery, and by his meritorious Death and
 Passion, to purchase for us eternal Life.
 Grant, O Lord, that I may always most
 gratefully remember this exceeding Love
 of my only Saviour *Jesus Christ*, thus dying
 for me; and work in me all such Holy and
 Heavenly Affections, as may dispose my
 Heart to be a worthy Guest at that Holy
 Table, prepared for the continual Remem-
 brance of the Sacrifice of the Death of
 Christ, and of those Benefits which we re-
 ceive thereby. *Praise ye the Lord, O my
 Soul, and forget not all his Benefits, who
 giveth all thy Sin, and healeth all thine Infirmi-
 ties, who saveth thy Life from Destruction,
 and crowneth thee with Mercy and Loving-
 kindness.* See *Psal. 98. 118.*

A Prayer for the Grace of Charity.

O Lord, who hast taught us, that all our Doings, without *Charity*, are nothing worth; send thy Holy Ghost, and pour into my Heart that most excellent Gift of *Charity*, the very Bond of Peace, and of all Vertues, without which, who-ever liveth, is counted dead before thee; more especially, when I am going for to commemorate the unspeakable Love of my blessed Saviour in dying for me, let not my Heart be destitute of Love towards my Brethren, extend thy Mercy and Forgiveness to all mine Enemies, Persecutors and Slanderers, and turn their Hearts; which I as sincerely beg for them, as I hope for Mercy and Forgiveness at thy Hands: Possess me with Kindness and Good-will for all Mankind, that my *Faith* may work by Love, and dispose my Heart, according to my Ability, for to administer towards the Wants and Necessities of those who are any ways afflicted or distressed in Mind, Body, or Estate, and to do unto all Men as I would they should do unto me, and give me that *Impeccability* which covereth a Multitude of Sins, that by doing Good for Evil, all Men may know that I am thy Disciple. Grant this for *Jesus's* sake. *Amen.* See *Psal.* 15. 133.

1. 112. Matth. 25. 34. 41. Matth. 18. 21.

Cor. 13.

A Prayer the Morning you intend to Communicate.

O Most Gracious and Eternal Lord God thou hast called all such who are *weary and heavy laden* to come unto thee by Faith and Repentance, *and thou wilt refresh them.* In Affiance of this thy gracious Invitation, I will come to thy Heavenly Table, not trusting in my own Righteousness, but in thy manifold and great Mercies, and altho' I am not worthy so much as to gather up the Crumbs that fall from thy Table, yet since it's thy Property always to have Mercy, I will not despair of a kind Reception: Forgive my Want of due Preparation, and accept of my sincere Desire to perform an acceptable Service unto thee; Cloath me with the *Wedding-Garment*, even the Graces of the Gospel, and then I am sure I shall be a welcome Guest at thy Table, when I shall come thither in the Likeness of *thy Son Jesus Christ, in whom thou art well-pleased.* Possess my Soul with *lively Faith, profound Humility, filial Obedience, inflamed Affections, and universal Charity*, that so I may become a worthy Partaker of those Holy Mysteries, to my great and endless Comfort: Grant this, O Heavenly Father, if it be thy blessed Will through *Jesus Christ. Amen.* Our Father &c. See *Psal. 23. 25, 26.*

Short Prayers and Meditations before the Minister at Church begins the Communion-Service.

At going up to the Altar.

IN the Multitude of thy tender Mercies, O Lord God, do I now approach thine Altar, O pardon my Sins, and look not upon my Unworthiness, (for I am a sinful creature, O Lord) but upon these Motives from which drew me hither, even my own Misery and thy tender Mercies; therefore help me to supply in Humility what I want in Unworthiness, and let my bended Knees and contrite Heart shew that I durst not have adventured hither, had not thy Mercy held me at the Golden Scepture, and said, *Come to me all ye that labour, and are heavy laden, and I will refresh you.*

At giving your Alms.

O Lord, who didst not despise the Widow's Mite, accept of this little which I freely offer towards the Relief of thy poor Members, *Mark 12. 42.*

When the Priest is sitting in Order the Elements to be consecrated:

Attend, O Lord God, from thy holy Habitation, and from the glorious Throne of thy Kingdom come down and sanctifie us.

When the Priest himself Communicates.

THE Lord hear thee, the Lord remember all thy Offerings, and accept thy Sacrifices, grant thee thy Heart's Desire, and fulfil all thy Mind; the Lord fulfil all thy Petitions, both for thy self, for us, and for all thy People. Amen.

When you receive the Bread.

Lord, I am not worthy of the Crumbs which fall from thy Table, and yet thou givest unto me the Bread of Life. Evermore give me this Bread, that I may eat thereof, and not die eternally, John 6. 34. 50.

After the Receiving of the Bread.

NOT unto us, O Lord, not unto us but unto thy Name give the Praise for thy loving Mercy, and for thy Truth sake.

Before the receiving of the Cup.

WHat Reward shall I give unto thee O Lord for all the Benefits he hath done unto me? I will receive the Cup of Salvation, and call upon the Name of the Lord.

After Drinking.

BLessed be God, the Father of our Lord Jesus Christ, for his unspeakable Gift in whom we have Redemption through his Blood, even the Forgiveness of our Sins.

Wh

When you retire from the Altar.

Bless the Lord, O my Soul, and all that is within me bless his holy Name; bless the Lord, O my Soul, and forget not all his Benefits, who forgiveth all thine Iniquities, and healeth all thy Diseases, who redeemeth thy life from Destruction, and crowneth thee with saving Kindness and tender Mercies. O let that Heavenly Food, which thou hast so lately fed me with, transfuse new Life and new Vigour into my Soul, and into the Souls of all those who have been Partakers with me of this Holy Communion, that our Faith, Hope and Charity may daily increase, and that we may all grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ. Amen and Amen. See Ps. 8. 23. 66. 103.

Thanksgiving after the Sacrament to be said at Home.

THOU O my God hast comforted my Soul, thou hast strengthened and refreshed me with thy Blessings, and rejoiced my Heart with the Tokens of thy Love. How transporting are thy Comforts, and how refreshing the Effects of thy Goodness towards them that fear thee? Thou hast treated a vile Sinner at thy own Table, and fed me with the Bread that came down from Heaven. In what am I better than those to whom thou dost not grant this Favour? It is not for my Merits, but because thou wilt

be glorified in doing good to the most unworthy; Thou hast this Day made me a happy Example of this thy free Grace and Bounty. Grant me this Favour also O my God, that thro' the whole course of my Life I may give thee Praise and Glory; that the due Sense of thy Mercies may make me unfeignedly thankful; and that my Thankfulness may appear in a Care to walk before thee in Holiness, Sobriety and Righteousness all the Days of my Life.

Prayers and Meditations, which may be joined to the former, where the Communions are large,

Aspirations for a Devout Communicant

ENlighten, O Lord, the Eyes of my Understanding with the Light of Faith and Wisdom, that I may ever look on thee my Redeemer, as the Way, the Truth and the Life, which leadeth unto Eternal Life — What am I Lord, and what is my Father's House, that thou shouldst thus follow me with thy Blessings? I was created by thee and for thee, and mayst thou ever be the Comfort of my Soul --- Good Jesus my Hope and only Refuge, I here render thee hearty Thanks for all thy Sufferings and I beg that I may find Shelter in thy Wounds against all Enemies, Ghostly and Bodily: Imprint the Memory of them fast in my Heart, that I may love thee, and

all my Sufferings, never want thy Divine Assistance, or forget what thou hast suffered for me --- Take from me all Self-Love, and give me perfect Love for thee, *the only true God, and Jesus Christ whom thou hast sent*, that I may now be more faithful in my Duty; and let nothing for the future put me out of my Way --- O that I could ever remember thee, think of thee, and delight in thee alone, and love thee only, who hast loved us, and washed us with thy most precious Blood, from the Guilt of our Sins --- O that my Senses may ever be shut against all Vanity and Sin, that my Mind being free from all fruitless Solitude and Fear, I may fix my Heart there, where true Joys are only to be found --- From henceforth I will only seek thee, my only Good; my Affections and Desires shall be fixed on thee, *in whose Presence there is Fullness of Joys, and at whose Right-Hand there are Pleasures for evermore* --- My Will I now resign into thy Hands, desiring that thy Will may be mine, both now and for ever. Be thou my Instructor and Director in all Things, that I may never do or speak, desire or think any thing but what is according to thy good Will ---

I Am thy Servant, O Lord, O give me Understanding according to thy Word, that I may learn thy Commandments, and lay aside all Interest, beside that of Heaven!

58 *Prayers and Meditations.*

ven! O sweet *Jesu*, Fountain of all Goodness, guide my Feet in thy Paths, and teach me to do thy Will: Disengage my Heart from all unprofitable Solicitude and vain Affectation; and though I live here upon Earth, yet raise my Affections on Things Above. How sweet, O Lord, is thy Spirit, how pleasant to my Lips are the Words of thy Mouth! O that I could ever be mindful of them, to fulfil thy Laws, make me die daily to the World and all its Concupiscences, and let the Greatness of thy Love make all that is Earthly appear as nothing to me; protect me against mine Enemies, and in all Dangers appear in my Defence, make haste to help me, O God, and say unto my Soul, *I am thy Salvation*. Remember thou art my Father, and have Compassion on my poor distressed Soul, cloath it with all Vertues, and feed it with thy Grace, for it belongs to the Father to take Care of his Child. In thee I live, sweet *Jesus*, for thy sake I desire to die; both living and dying I will ever profess that thou art Good, and that thy Mercy endures for ever.

31 **O** That I could now give thee, O Lord, all that Praise, Glory, and Honour with which the Angels and blessed Spirits glorifie thee in Heaven! But because I am unable to do this, accept at least, this my Desire and good Will. Deliver me, O God

from

from every Thing that is contrary to thy Will, and be pleased so to dispose of my Soul as may be for thy Glory and Honour: I surrender my self into thy Hands, and entirely resolve to submit to that State of Life thou shalt please to appoint me, and if it be more for thy Honour that I suffer, I cheerfully accept it; *not my Will but thine be done.* Let nothing be now my Comfort but thou Lord *Jesus*, and nothing afflict me but my Sins; and whatever else is displeasing to thy Divine Majesty, O Blessed *Jesus*, Life Eternal, by whom I live, and without whom I die, grant that I may now be united to thee, and in the Embraces of thy Holy Love and Divine Will, I may rest for ever. When shall I see thee, O sweet Saviour when shall I appear before thy Face, when shall I see thee in the Land of the Living? Till then, I sigh, and bewail my Banishment, desiring to be dissolved, and to be with Christ.

If these *Ejaculations* are not sufficient, until the *Post-Communion* begins, you may enlarge them, by reading more or less of these following Places in Scripture, *viz.*
 For Grace to love God's Law, Psal. 19. 119.
 For a Holy Life, Psal. 85.
 For Salvation and Eternal Joys, Psal. 16. 24.
 For Assurance of God's Care and Protection, Psal. 37.
 For the Comfort of God's Holy Spirit, Psal. 34.
 For the Grace of Humility, Ps. 131. For

60 *Prayers and Meditations.*

For Devotion in Religion, Psal. 27.

*Thanksgiving for God's Mercies, Psal. 103.
136. 138.*

For Pardon of Sins, Psal. 85. 106. 116.

For Redemption by Christ, Psal. 98. 118.

*An Act of Thankfulness and Resolution, before
the Post-Communion begins.*

P*Raise the Lord, O my Soul, and all that is
within me bless his Holy Name, for now
I find the Mercy, the Peace, the Comfort
and the Grace which flows from this Foun-
tain of Spiritual Communion with Christ:
Let all the World know what he hath done
for my Soul; he hath rescued me, and ma-
ny of these my poor Brethren, from the
nethermost Hell: Wherefore, I will love
thee, O Holy Jesu, more than I can express,
and live and die in that most Holy Religion
which thou hast revealed to me. O let me
never pollute that Body, or defile that
Soul, in which the Saviour of the World de-
lights to dwell in! O let no Oaths or Lyings,
Back-Bittings and Slandrings, prophane
those Lips, no Obscenity or Intemperance,
pollute that Mouth through which these
Holy Symbals have so lately passed: For
which fresh Instance of thy Mercy and
Goodness, I will praise thy Holy Name, be-
seaching thee to keep me in this Temper
and Resolution of Mind, until Death is
swallowed up in Victory, for thy Son Jesus
Christ's sake. Amen.*

A Prayer against evil and perplexing Thoughts.

GO not far from me, O Lord my God, make haste to help me, for corrupt Imaginations are perpetually rising in my Breast, and innumerable Fears and Sorrows close me on every side. Be pleased, O Gracious Lord, in this Perplexity, to refresh my Soul with some speedy Comfort, scatter and disperse all these dark and sinful Thoughts which haunt my Soul, by shedding abroad the Light of thy Grace into my Heart; for, in the Extremity of this my Grief, this is my only Hope and Comfort, that I can take Sanctuary in thy Goodness, repose my Confidence, and cast all my Care and Burthen on thee, who never failest them that call upon thee, give me Patience under these Adversities, and a happy Issue out of all these Afflictions, both of Body and Mind. Turn thee unto me and have Mercy upon me, for I am desolate and in Misery, the Sorrows of my Heart are enlarged; O bring thou me out of all my Troubles: Look upon my Adversity and Misery, and forgive me all my Sin! O keep my Soul and deliver me! Let me not be confounded, for I have put my Trust in thee, through Jesus Christ our Lord. Amen. See *Isa. 6. 102. 34. 42, 43.*

Upon Christmas-Day, and Seven Days after, you may add these to your other Devotions.

Desire, O Lord, to bless and praise thine infinite Goodness, which took Com-

passion

passion upon Mankind in his greatest Misery, and hast provided so admiral a Remedy, by sending thine only begotten Son to recover our corrupt and degenerate Nature, and by the Purity of his Doctrine, and the Example of his Life, and the Sacrifice of his Death, to purchase eternal Happiness for us. Grant, O Lord, that thro' the Assistance of thy Grace and Heavenly Benediction I may daily comply with those great Things which thou hast done and designed for my Salvation. Possess my Soul with Purity and Piety, and all other Christian Graces and Vertues, that *living soberly, righteously and godly in this present World*, I may hereafter dwell with thee. *O Father of Mercies, and God of all Comfort* in those Mansions of Bliss and Glory which thou hast prepared for them that love thee. *Amen.* See *Psal.* 19. 89. 45.

Easter-Day, and Seven Days after.

Blessed Jesus, who hast triumphed over the Power of Darknes, and conquered Hell and the Grave, and who, by thy glorious Resurrection, hast made known the Power of thy Divinity, and proved thy self the true *Messias*, keep me stedfast in this *Faith*; and grant, that all the *Actions* of my Life may testifie the Reality and Sincerity of my Belief, by a suitable Conversation, that I may rise from the Death of Sin unto the Life of Righteousness, that witho

I am buried with thee by *Baptism*, I may hence-forward mortifie all my corrupt Lusts and Affections, and daily proceed in all Vertue and Godliness of Living, that departing this Life in thy Faith and Fear, may have my perfect Consummation and Bliss, both in Body and Soul, in thy eternal and everlasting Kingdom, through the same thy Son our Saviour *Jesus Christ*. Amen. See *Psal.* 2. 57. 111.

Whitsunday, and Seven Days after.

O Lord my God, who by thy Son our Saviour *Jesus Christ* hast promised the Assistance of thy *Holy Spirit* to all that ask it of thee; I beseech thee always to direct my Ways and Actions, the Thoughts and Intentions of my Heart by the Light of thy *Holy Spirit*. Let him be unto me a *Spirit of Sanctification*, to purifie my corrupt Nature, a *Spirit of Counsel* in all my Difficulties; of *Direction* in all my Doubts, fears and Scruples; of *Courage* in all my Dangers; of *Constancy* and *Consolation* to me under all my Persecutions and Sufferings, especially in time of Sicknes, and at the Hour of Death, that being governed and guided by his Divine Influence and *Direction*, I may pass through all the Changes and Chances of this mortal Life, that he will bring me to everlasting Life, there to reign with thee, O blessed *Jesu*, World without End. Amen. See *Psal.* 34. 42, 43, 51.

Trinity-Sunday, and Seven Days after.

Glory be to thee, O God the Father, for creating me after thine own Image, capable of loving thee, and enjoying thee eternally; for recovering me from a State of Sin and Misery, when I had lost and undone my self — Glory be to thee O God the Son, for undertaking the wonderful Work of Man's Redemption, for rescuing me from the Slavery of Sin, and the Dominion of Satan; for the Accomplishing this miraculous Work of our Salvation, thou didst descend from Heaven and didst put on the Form of a Servant, live a Miserable Life, and die a painful and accursed Death — Glory be to thee O God the Holy Ghost, for those miraculous Gifts and Graces thou didst bestow upon the Apostles, and for those ordinary Gifts, whereby sincere Christians in all Ages are enabled to work out their Salvation; for thy preventing and restraining Grace; for the subduing our Understandings and Affections to the Obedience of *Faith* and *Godliness*; for inspiring us with good Thoughts, and Kindling good Desires in our Souls; for assisting us in all the Methods of procuring eternal Happiness. --- Blessing and Honour, Thanksgiving and Praise, more than I can express and conceive, be unto thee, O Father, Son, and Holy Ghost, for ever and ever. *Amén.*

See *Psal.* 2. 47. 72. 110.

After

After the Blessing, viz. The Peace of God.

Grant, O Lord that we, and all thy Servants, who by Faith and Sacramental Participations, have this Day communicated with the Lord Jesus, may obtain Remission of our Sins, and be confirmed in Piety towards God, and in Charity towards our Neighbour; and may be delivered from the Power and Temptations of Satan; and being filled with thy Spirit, may become worthy Members of Christ's Holy Church, and at last, inherit eternal Life through the same our Lord Jesus Christ. Amen.

A Prayer in private, after the Receiving of the Holy Communion.

O How plentiful is thy Goodness, which thou hast laid up for them that fear thee, which thou hast prepared for them that put their Trust in thy Mercy; even before the Sons of Men. I praise and magnifie thy great and glorious Name, O Lord, for all those manifold Mercies and Comforts which thou hast bestowed upon me, ever since I was born. O Lord God, thou hast been my Trust from my Youth, by thee have I been holden up from the Womb; my Praise shall continually be of thee; but above all Blessed, and for ever blessed be thy Holy Name, for the Manifestation of thy Son Jesus Christ, the Fountain and Foundation of all our Happiness, and for feeding me this Day (who am unworthy of the least of thy Mercies) with the precious Merits of his bitter Death and Passion, to

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my great and endless Comfort. Enable me, O Lord, through thy Gracious Assistance, to perform the Conditions of that Sacramental-Covenant which I have this Day solemnly renewed and confirmed in thy Presence, and at thy Table, that through the Strength and Power of that Heavenly Food, I have there been Partaker of, I may daily grow in Grace, and in the Knowledge of Christ Jesus, and abound in every good Word and Work. And subdue in me all those inordinate Lusts and corrupt Affections which War against the Soul; purifie my Mind from all evil Thoughts, bad Intentions, and evil Designs, and suffer not Pride, Vain Glory, Self-Love, Malice, Hatred or Revenge, or any other Evil whatsoever, to reign in my mortal Body; but do thou keep it for ever in the Purpose of my Heart, faithfully to fulfil these my Baptismal Vows and Resolutions, that by persevering in all Vertue and Holiness of Life I may at length be an Inheritor of that infinite Happiness and Glory, which thou hast promised, by Christ our Lord. Amen.

A Prayer in private for the Grace of Perseverance.

Hear, most merciful Saviour, I most humbly beseech thee, and let thy Grace be ever assistant to all the Endeavours and Designs of thy weak and unworthy Servant. I am not able of my self to do this

me, think any thing that is good, or well-pleasing in thy Sight. O let thy Holy Spirit continually guard me against those numerous Temptations, which so strongly encounter me: Fix my inconstant Mind, that I may not be led away with the Errors of the Wicked, and fall from my own Stedfastness, but that I may persevere in good Works unto the End. Moderate my Affections and Desires, and confine them only to such Objects as are well-pleasing in thy Sight. Let thy Will be the sole Guide and Measure of mine, that all my Hopes and Wishes may center in thee alone, and nothing may ever appear desirable to me, in Comparison of a pure Heart, and a peaceable Conscience: *Teach me thy Way, O Lord, and I will walk in thy Truth. O knit my Heart unto thee, that I may fear thy Name.* Make me to love thee (as I ought) above all Things, and let the Interest of thy Honour and Glory be always dearer to me than Gold or Silver, or any other Temporal Advantage; for thou, O Lord, art my Portion, thou art my only rest, in thee alone is fulness of Joy and true Satisfaction, and without thee is Misery and Torment. O grant me this blessed Retreat, this happy Security, and then I shall find rest unto my Soul, both here and hereafter. *Amen.* See Ps. 86. 119.

Morning-Prayer.

Wonder my Words, O Lord, consider my Meditation; my Voice shalt thou hear betimes,

O Lord, early in the Morning will I direct my Prayer unto thee; and, and will look up, Ps. 5. 13. Almighty God, who dwelling in the highest Heavens, and vouchsafest for to regard the lowest Creatures here upon Earth, I humbly adore thy Sacred Majesty, and with all the Powers of my Soul and Body, do exalt and praise thy holy Name for all the Mercies and Comforts of this Life, and for the Hopes and Assurance of a better; for protecting me from the Evils and Dangers of the Night past, and for bringing me safely to the Light of a new Day; continue this thy Mercy and Goodness to me, and as thou hast awakened my Body from Sleep, so raise my Soul from the Death of Sin unto a Life of Righteousness. Deliver me, O God, from the Evil of this Day, and guide my Feet in the Paths of Peace and Holiness, and strengthen my Resolutions to embrace all Opportunities of doing Good, and carefully to avoid all Occasions of evil.

* Here name such Sins you are most afraid of, viz. Anger, Passion, &c.

especially, * those Sins which by Nature and Inclination I am most likely to fall into: And when, through Frailty or the Violence of any other Temptation I fall from my Duty, do thou in Mercy restore me again with a double Portion of thy Grace and Holy Spirit to maintain a more vigorous Defence against Satan and all his Devices. Shower down thy Graces and Blessings

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ings upon all my Relations, [*on my Father
and Mother, on my Brethren and Sisters*] on
all my Friends, and give thy Holy Angels
Charge over them, to protect them from
all Sin and Danger: Make me diligent in
the Duties of my Calling, and that in all
the Changes and Chances of this Life, I
may absolutely submit to thy Divine Provi-
dence. Let thy Blessings be upon my Acti-
ng m
ns, and thy Wisdom direct my Intentions,
that so the whole Course of my Life, and
the principal Designs of my Heart, may
be ordered by thy Governance, to do al-
ways that is righteous in thy Sight, thro'
Jesus Christ our Lord. Amen. See *Psal.* 4.
6, 17. 23. 86.

When you go out of your Chamber.

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THE Blessing of God descend upon me, and
all belonging to me, and dwell in my Heart
evermore; and bless my going out, and my
coming in, now and for ever. Amen.

The Evening-Prayer.

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LET my Prayer, O Lord, be set forth as In-
cense, and the lifting up of my Hands be as
an Evening Sacrifice. *Psal.* 141. 2. O Lord,
our Heavenly Father, Almighty and Ever-
lasting God, whose Glory the Heaven of Hea-
vens cannot contain, look down from the
throne of thy Majesty, and behold thy un-
worthy Servant, prostrate at the Feet of thy
mercy, humbly confessing unto thee the Van-
ity

nity and Sinfulness of my whole Life; especially, the Omissions and Commissions of my Duty this Day, wherewith I have so lately offended thine infinite Majesty and Goodness, and so grievously wounded my own Soul of these and all other my Transgressions, *I most earnestly repent of, and am heartily sorry for these my Misdoings; the Remembrance of them is grievous unto me, the Burthen of them is intolerable; have Mercy upon me most merciful Father, for thy Son Jesus Christ's Sake, forgive me all that is past, and accept of these my Prayers and Supplications; thro' the Merits and Mediation of the same, our Mediator and Redeemer.* And although I am unworthy, through my manifold Sins and Iniquities, to offer unto thee any Sacrifice of Praise and Transgiving, yet I beseech thee to accept of this my bounden Duty, my unfeigned Thanks for all thy Goodness and Loving-kindness to me and all Mankind, purely proceeding from thy Bounty, and wholly intended for my Good, and particularly for preserving me this Day in the midst of so many Dangers incident to my Condition, and from so many Calamities which are due to my Sins. Thou art my Creator, O my God, and Protector; thou art the ultimate End of my Being, and supream Perfection of my Nature; under the Shadow

Here name particular Sins and Failings of the Day.

Here name particular Blessings and Mercies.

thy Wings is perpetual Repose, and from
the Light of thy Countenance flows eternal
Joy and Felicity, to whom be Glory and
Honour, World without End. *Amen.*

And Thou, O Lord, by whom Kings reign,
and Princes decree Justice, bless our most Gra-
cious Sovereign Lady Q. ANNE, the Prin-
cess Sophia and all the Royal Fa-

ily: All my Relations, Friends Here name parti-
cular Persons.

and kind Benefactors; let thy Providence
succour them and theirs, from all Evil and
Danger and do thou reward them Seven-
fold into their Bosom for all the Good they
have done, or said of me: Be pleased like-
wise, O Lord, (in whose Hands are the Is-
sues of Life and Death) for to succour, help
and comfort all that are in Danger, Necessi-
ty and Tribulation, all that

labour under any Bodily Pain Especially those for
whom our Prayers
are now desired.

Sickness, Temptation, or

be distrubed in Mind, relieve such accord-

ing to their several Necessities, giving them

patience under their Sufferings, and a hap-

py Issue out of all their Afflictions. Subdue

me the evil Spirit of Wrath and Revenge,

and dispose my Heart patiently to bear Re-

proaches and Wrongs, and to be ready not

only to forgive, but also to do Good for E-

very one, that all Men may know that I am *Christ's*

disciple: And finally, O Lord, since thou

hast ordained the Day to labour in, and the

night for to take our Rest, as I praise thee

for

for the Mercies of the Day, so I humbly be-
 the Continuance of thy gracious Protectio-
 over me this Night. Let thy Holy Ange-
 pitch their Tents about my Bed, that being
 safely delivered from all Perils and Dangers
 of this Night, and comfortably refreshed
 with moderate Sleep, I may be enabled to
 discharge the Duties of my Calling, and
 faithfully to persevere in Holiness and Puri-
 nity of living, all the Days of my Life, to
 thy Honour and Glory, thro' our only Me-
 diator and Advocate, *Jesus Christ* our Lord
Amen. Our Father, &c.

When You lie down in your Bed.

I Will lay me down in Peace, and take
 Rest, for it's thou, Lord only that makes
 me to dwell in Safety; and into thy Hands
 recommend my Spirit, my Soul and my Body
 for thou hast redeemed me, O Lord, thou God
 of Truth.

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